





# THE KOREA REVIEW

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## Korean and Formosan.

For a long time we have been trying to secure a vocabulary of some of the principal words in the various dialects of the Formosan aborigines, for the purpose of comparing them with Korean. It is generally granted that the savages of Formosa are of Malay origin for the most part, and if the Korean language came from the South we might hope to find among these Formosans some similarity to the Korean. Through the kindness of T. Otori, Esq., attaché of the Japanese Legation in Seoul, we have been so fortunate as to secure a very limited comparative vocabulary of nine of the savage Formosan tribes, which will be found on next two pages.

In comparing this with the Korean the result is not disappointing. We accept as similarities only those words which show plainly a phonetic likeness, without the application of other euphonic laws than those which govern the whole family of languages to which these dialects, both Formosan and Korean, confessedly belong. Considered in this way the similarities between Korean and Formosan as exhibited in this vocabulary can be very briefly summed up.

In the word for two we find that nearly all the Formosan dialects agree. Two of them are *tu-sa* and *du-sa* which correspond closely with the Korean *tu*. It is evident that the *rusa*, *tusa* and *dusa* are the same; and this is rendered the more certain when we note that in very many of the Turanian languages the *r* has a "cerebral" sound like a single roll of the French *r*, so that it closely corresponds to our *d*. In Korean the letter **ㄷ** is frequently pronounced so nearly like *d* as to

COMPARATIVE VOCABULARY  
OF  
TEN SAVAGE GROUPS IN FORMOSA.

	ATAIYAL	PAIWAN	PUYUMA	AMIS	VONUMI	TSO-O	TSARISEN	PAZEHHE	KIWARAWA	BOTEL TABAGO ISLANDERS
One	Koto	Ia	Sa	Tsutsai	Tasi-a	Tsune	Ia	Ida	Ia	Asa
Two	Sajin	Rusa	Rua	Tusa	Rusya	Rusu	Rusa	Dusa	Rusa	Roa
Three	Tunggal	Tsun	Tero	Toro	Tao	Toru	Toru	Turu	Tusu	Aoro
Four	Paiyal	Spat	Spat	Spat	Pa-it	Sipato	Sipat	Sipat	Sipat	Ap-pat
Five	Mangal	Rima	Rima	Rima	Hima	Rimo	Rima	Hasur	Rima	Rima
Six	Teyu	Unum	Unum	Unum	Nnum	Nnum	Unum	Hasur-da	Unum	Anum
Seven	Pitu	Pitu	Pitu	Pitu	Pitu	Pitu	Pitu	Hasur-da	Pitu	Pito
Eight	Sipat	Aru	Varo	Varo	Vao	Woru	Warn	Hasur-duro	Warn	Wao
Nine	Kauro	Siva	Iwa	Siva	Siva	Siyu	Siva	Hasur-supat	Siva	Shiem
Ten	Mapro	Puruk	Purru	Puro	Massan	Massok	Puru	Is-iti	Tahai	—
Hair	Simonohu	Kovaji	Aruvo	Vtkes	Koruro	Honsu	Oval	Vuklus	Vokko	—
Head	Tonmohu	Koru	Tangal	Wongoho	Tangô	Ponggo	Ura	Ponô	Lho	—
Eye	Ravoyik	Mata	Mata	Mata	Mata	Mutso	Matsa	Dar-erak	Mata	Yoboya
Ear	Papak	Tsaruga	Rangera	Taruga	Tangga	Gutsu	Tsingga	Sar'gera	Kayal	Taregan
Nose	Gaho	Angai	Atehgurani	Goyo	Gutso	Garu	Godos	Mijin	T'nom	Momosa
Mouth	Nokokik	Angai	Imdan	Goyos	Gutso	Hsi	Angat	Rahhal	Goyok	Rebe
Tooth	Gennohu	Aris	Ware	Wares	Niepon	Garu	Angat	Maddos	Wangan	—
Beard	Gorus	Gi-gis	Gisi Gisi	Gis Gis	Gisigisi	Mutsu	Maomao	Rima	Munus	Yanim(?)
Hand	Kava	Rima	Rima	Kayani	Ina	Nunu	Gisi Gisi	Tutu	Rima	Tare
Nipple	Vovo	Tutu	Susu	Tentsu	Tsisi	Nunu	Tutu	Nunoho	Sisu	Soso
Pelly	Ruvoas	Teyai	Teyal	Teyas	Teyan	Varo	Teyat	Tyal	Teyan	—
Foot	Kakai	Kura	Dapal	Saripa	Vantas	Tarango	Kutra	Karao	Rapal	—

Comparative Vocabulary. -- Continued

Blood	Raummo	Yamok	Modomok	Iran	Kaidan	Haupul	Damo	Damo	Renan	
Father	Yava	Ama	Ama	Ama	Tania	Aunuu	Kauma	Kauma	Tania	
Mother	Yaya	Kina	Ina	Ina	Tena	Enuu	Kinna	Ava	Tena	
Son	Rakei	Anyak	Wara	Wawa	Vananak	Okku	Arra	Ina	Tona	
Man	Murekoi	Ohayai	Utū	Vainai	Venuoa	Hahutsun	Rakehal	Rakehal	Sones	
Woman	Kunairin	Vavayan	Omōs	Vavayan	Venuoa	Mamespinge	Mamarun	Mamarun	Riunana;	
Child	Rakei	Kakryan	Rarak	Kama'ngai	Uwa'a	Okku	Mamayun	Mamayun	Turungan	
Chief	Taoki	Mazageran	Ayawan	Kokita-an	Syatvina	Puroungosi	Rovarovan	Rovarovan	Sunis	
Village	Kāran	(?)	Rukal	Mananyaro	Syatvina	Hōsya or Nohen	Huzumusav	Huzumusav	Nakkeyan	
Heaven	Kayal	Kajunangan	Raunget	Kakarayan	Vau	nGutsa	Rutul	Rutul	Ranu	
Earth	Heyal	Ppepo	Dāl	Sra	Yakanen	Tsoroa	Inaran	Inaran	Rān	
Sun	Wage	Kādao	Kādao	Tisral	Darak	Hire	Vavao-kawas	Vavao-kawas	Rān	
Moon	Vuyatsin	Keras	Vuran	Urāt	Ware	Porohu	Rejikkdabhu	Rejikkdabhu	Wanu	
Star	Mintoyan	Vitukan	Teol	Uwes	Voan	Tsongoha	Adao	Adao	Mata-no-kān	
Cloud	Yuruni	Karupus	Kutuni	Tounin	Mintokan	Tsunitsum	Irās	Irās	Vūran	
Rain	Kwārahū	Muyal	Mandal	Ulas	Ruhon	Vutsu	Arupus	Arupus	Waturun	
Wind	Vaihuu	Ware	Vare	Koranan	Heuhen	Porepe	Udad	Udad	Rānum	
Fire	Pomnyak	Sapoi	Apoi	Ramal	Sapos	Pujuju	Vare	Vare	Vare	
Winter	Kusiya	Zayon	Nnai	Narun	Ranun	Tōmō	Sapui	Sapui	Ramah	
Mountain	Regyāhu	Gādu	Runan	Tukos	Rivos	Purongo	Zarun	Zarun	Rarun	
River	Ririn	Pana	Inayan	Arū	Haul	Tsorohia	Gādo	Gādo	Iravao	
Rice	Voahu	Vat	Vurās	Vurāt	Terras	Puresi	Panna	Panna	Vokahal	
Dog	Hoyel	Vatu	Soan	Watso	Atso	Avou	Vat	Vat	Vokas	
Deer	Wokannohu	Vunuan	(?)	Gavol	Kannuwan	Uwa	Vunuan	Wazzo	Wasu	
Ox	Kātsū	Agungan	Gun	Kurun	(?)	(?)	Roan	Ruhot	Apol	
Monkey	Yungai	Putsawan	Ruton	Ruton	Huton	Gohō	Roan	Waka	Noan	
Clothing	Rukos	Iton	Kepen	Reko	Hurus	Risi	Karan	Rutōpo	Hogoton	
Cap	Kovovo	Tsarupun	Kavon	(?)	Tamohon	Tsorop'ongo	Rikurao	Syato	Kurus	
							Tarupun	Kakosmos	Kūvō	

be mistaken for that letter by foreigners. Outside of this there are none of the numerals that show any considerable similarity. It is interesting to note that in most of the Formosan dialects the word for *five* is the same as the word for *hand*, showing that the five fingers suggested the word for *five*.

In the word for head there is no similarity unless it be in the fact that the Korean word for brain is *kol* while one of the Formosan words for head is *koru*.

In the Formosan words for nose, *gaho*, *gulos*, *gutsu*, *gurus*, *atarguran* and *godos*, it is evident that the stem is *go* or *gu*. This is nearly identical with the Korean *k'o*.

The word for mouth in some of the Formosan dialects is *agat*, *angai*, *garu* or *gurus*. These are not like the Korean word for mouth but we have the word *agari* which means the mouth, muzzle or snout of an animal.

There may be seen more or less of a likeness between the Formosan *niepou*, tooth, and the Korean *ui* if we accept the first syllable of the Formosan word as the stem. In the two Formosan words for hand, namely *kava* and *kayau*, in which *ka* is the stem, we find no similarity to the Korean word *sou*, but we have the Korean word *ka-rak* meaning finger and, as we shall show in a future article, the ending *rah* in Korean means an extension or elongation. There seems reason to believe that there was once a word *ka* meaning hand and that *ka-rak* is simply a descriptive word for finger. In the Dravidian languages of India, between which and Korean there are such striking similarities, the word for hand is also *ke*.

The Formosan dialects have the words *tteyau*, *tteyat*, *tteyai*, *teyas* and *tteyan*, meaning belly. The root of these seems to be *te* or *le* which is not unlike the Korean *ta* meaning womb.

Some years ago we called attention to the Dravidian word *or* or *ur*, meaning village, and the word *pillei*, meaning town or settlement, and showing that these two words formed the endings of the names of many of the original towns or settlements on the coast of Southern Korea. Now we find in the Formosan, as well, that in three of the dialects the word for village is *rupal*, *ru'al* and *ramu*, in which *ru* or *va* is the stem

and forms a striking chain of evidence pointing toward the Southern origin of the original Korean language.

Among the Formosan words for earth are *darak*, *dal* and *rejik-ddahhu* in which it is evident that *da* or *dda* forms the stem. This latter, *dda*, is precisely the word for earth in Korean.

The Dravidian word for heaven is *van* and the Korean is *hanal*, the Koreans never using V. Now in the Formosan we find *van* and *ranget* for heaven, but in one of the dialects we find *karuru-van* and in another *kakara-yan*. It is reasonable to suppose that in these various cases the syllables *van*, *van* and *yan* are the stem meaning heaven. It is true that the *van* and *yan* are the last syllable of the word and therefore, other things being equal, would not be the stem, but we find *van* standing alone meaning heaven, and this leads us to believe that the *karuru van* and *kakara-yan* are compound words of which the *van* and *yan* mean, radically, heaven and are closely allied to the *hanal* of Korean. The *van* of southern India, the *van* of Formosa and the *hanal* of Korean are perhaps more than mere coincidences.

The Formosan has, in one dialect, the word *teol* for star, which may or may not be related to the Korean *tal*, moon.

The Korean word for cloud is *kurcum* and the cerebral *r* of the Korean makes this word almost the same as the Formosan *kutum*, which also means cloud.

In the word for wind we find a mimetic element which suggests a mere coincidence between the Formosan *porepe* and the Korean *param*. The Korean word for blow is *pu*, which is the sound which we make when we blow with the mouth. In fact our word blow probably has the same mimetic force. In Formosan the *fa* and *pu* of Korean are found to be *po*, *va*, *wa*, *vai* and *heu*. But of course nothing can be based upon similarities between mimetic words. It is beyond doubt that the Korean *ka* and the English *cur* came from the same ancient word *ku* which runs through—well, perhaps not quite half the languages of Asia, but at least through very many of them. At the same time such similarities as these alone would not argue a common origin for these languages, but simply that dogs bark the same way the world over.

In Formosan, fire is called *pujju*, *pounyak*, *sapui*, *sapoi*,



*ha'apoi*, in which the persistent syllables *pu*, *po*, *pui* or *poi*, sometimes initial in the word and sometimes final, show a strong similarity to the Korean word for fire, which is *pul*.

There is no likeness between the words for dog in Formosan and Korean, but when a Korean calls his dog he invariably says *ware-ware*. It is just possible that this is the remnant of a word which might once have claimed relationship to the Formosan *wasu*, *wazzo*, *watso*, *valu*, etc.

We find therefore that out of a vocabulary of fifty words there are fifteen in which a distinct similarity can be traced, and in not a few of the fifteen the similarity amounts to practical identity. In no case has violence been done to the laws which govern the whole family of languages to which both Korean and Formosan belong; and while we cannot hope to reach any absolute certainty in such a matter we would submit that a radical similarity, in thirty per cent of the Formosan words available, must be more than a mere coincidence.

## Korean Relations with Japan.

The Cheung-jüng Kyo-rin-ji

(增正交隣志)

“AN EXTENDED AND EXACT ACCOUNT OF THE RELATIONS  
WITH THE NEIGHBOR COUNTRY.”

*Editor's Note.*—For some years we have been in search of evidence bearing on this important subject—The Korean relations with Japan. It is a phase of Korean history that has received but slight attention. So far as we have been able to discover there are no complete accounts of these matters in Japanese histories or at least none of them have been translated and put before the English speaking and reading public. The nature of the relations which existed between the two countries were, as we shall see, of such a nature that we would naturally expect to find them more carefully presented



in Korean than in Japanese history. It has been our good fortune to secure a copy of the book which forms the title of this paper and in order that the readers of the Review may have this material at first hand we propose to give a translation of the book *verbatim*, trusting that in spite of its dryness it will add something to our knowledge both of Japan and of Korea. This book was secured by a Japanese gentleman who kindly consented to let us copy it for the purpose of translating it. It deals mainly with events which happened after the close of the Japanese invasion of 1592, but considerable information is also given of an earlier date. The understandings which were arrived at by these two powers previous to that time are of small consequence compared with those here described. So far as we have been able to discover there were no definite written agreements between the two countries previous to those here given, and in any case these definite and authentic conventions must be recognized as superseding any previous ones and as forming the only basis upon which can be based any claim to Japanese suzerainty over Korea. True, Japanese tradition says that the Empress Jingu conquered Korea, but so did the Romans conquer England. The Japanese aided Pāk-je in her wars with Silla, but Pāk-je fell and Silla assumed control of the whole peninsula. For a thousand years Japanese vikings harried the coast of Korea, during which time there could be nothing but hostility between the two countries. With the beginning of this dynasty, in 1392, the Japanese pirates were put down and a new era commenced. The Japanese sought to cultivate trade relations with Korea and a desultory commerce seems to have sprung up, but it was not until the opening of the fifteenth century that definite treaties were framed and Japanese-Korean trade was placed on a secure footing. It is doubtless for this reason that the book under discussion gives very little space to former relations, and begins at the period immediately subsequent to the collapse of the great invasion by the armies of Hideyoshi.

No one would dare affirm that no agreements existed previous to that time but it is sure that none have ever come to light that could be dignified by the name of treaty or even

trade convention—at least none in any way comparable with those to be given in the following translation.

In describing the various ceremonies in connection with the receiving and sending of envoys and the whole administration of this diplomatic business there will be necessarily many repetitions which may seem tiresome but they must all be given in order to show the relative importance of the different forms of embassy and to establish the relative rank of the agents employed. So far as seems necessary we shall insert the Chinese characters used in describing and defining the different functions and functionaries and both the Chinese and Japanese names of all Japanese agents will be given in order to secure a fair degree of accuracy and to enable the more critical of our readers to weigh evidence and to identify personages. Every comment which we make will be indicated so as not to confuse it with the text.

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#### THE PREFACE.

In order to save the record of ancient ceremonies from being lost I determined to take the matter in hand and by an examination of such records as are still extant to set down in order any facts that seem worthy of preservation. The principal work consulted was the T'ong-mun Kwan-ji (通文館志) written by the great-grandfather of the author, in 1802 (Gregorian Calendar, *Ed.*). That book was very full and complete but it had mainly to do with Chinese relations and mentioned the Japanese only incidentally. The details of treaties and ceremonies were left largely to tradition, and consequently were not highly authentic. So the present writer together with the Scholar Yi Sa-gong (李思恭) examined the T'ong-mun Kwan-ji, (above mentioned) and revised it, adding an account of subsequent relations; and wrote this work, containing a detailed account of all these matters. Regarding points on which we were not certain we consulted Pak Chong-gyŏng, and he revised them. It was Prime Minister Yi (personal name omitted) who suggested the name for our book, namely Cheung-jŏng Kyo-rin-ji (增正交鄰志). This book,

then, being compiled from the T'ong-mun Kwau-ji and from subsequent records, contains matters of importance and explains them clearly. Those who may read this book hereafter, knowing my intent, may not accuse the work of childishness, but by a perusal of it can learn clearly about our relations with Japan. If difficulties should arise in the future between Korea and Japan it might not be possible to settle them on the lines laid down here; in which case it should be left to the decision of wise men, and each one must be diligent in the performance of his duty.

Published in the Im-sul year (壬戌年) fifth moon (1862) by Kim Kōn-sū (金健瑞) of the rank of P'au. (判書).

### VOLUME I

#### THE CEREMONIES OBSERVED UPON THE COMING OF A JAPANESE ENVOY.

These were the same as those which marked the coming of an envoy from the Liu Kiu Islands.

When a royal envoy came from Japan an official was sent from Seoul to meet him, accompanied by an interpreter. This official was of the third grade. In speaking of royalty in Japan it is to be noted that the nominal head was the mikado but the actual government was in the hands of the Shogun (將軍). The relationship between the two was the same as that between the Prime Minister Kwak Kwang (霍光) of the former Hau dynasty and the Emperor So-je (昭帝); for just as no one could do business with the emperor except through Kwak Kwang, so no one could do business with the mikado except through the Shogun. Later the Shogun was called sometimes king 王 and sometimes tai-coru (大君).

When an envoy came from any of the daimyos (大臣) of Japan only an interpreter was sent to meet him. The interpreter always went to the port where the envoy landed on Korean soil.

There were three ports at which the Japanese envoys could land. They were Ma-do (馬島), Yŭm-p'o (盞浦) and Pusan-p'o (釜山浦). They had their choice of these three places, but to none of them were they allowed to bring more than twenty-five boats at one time.

At the point of landing a Japanese envoy was given a feast. If he was a royal envoy he was feasted first at the port where he landed and twice in each of the provinces through which he passed on his way up to Seoul. Envoys from daimyos were feasted once at the port and once in each of the provinces up to Seoul. Envoys from a viceroy of (五箇) and special messengers (特送) were feasted once at the port and once in the provinces of Kyŭng-sang and Ch'ung-ch'ŭng only. When they returned to the port they were feasted at the same places and at the point of embarkation.

On arriving at Seoul envoys were entertained at the T'ong-p'yŭng-gwan (東平館). This was at Nak-sŏn-bang (樂善坊) in Nam-bu (南部) which is now Wā-gwan-gol (倭館洞). For banquets and other functions they were taken to the Ye-bin-si (禮賓寺). When they left they were also feasted at this place, except the special messengers. On the day of audience they were feasted at the palace as also on the day they left and they were also feasted at the Bureau of Ceremonies.

#### ROYAL ENVOYS FROM THE SHOGUN.

The king of Japan is called Wŭn (國王) or in Japanese *minamoto*. This name originated in the days of Emperor Henijong (僖宗) of the Tang dynasty. At that time the Mikado of Japan called his son *Minamoto* and the name continued from that date. When an envoy came from him to Korea he brought an escort of twenty-five men and had a single audience with the king of Korea.

#### THE ENVOY FROM (畠山) OR *Hatakeyama*.

In the days of King So-jo in the *wŭn* (元年) year, a Japanese named Kwan-je (畠山) or *Hatakeyama* sent an envoy named (源義忠), or *Minamoto no Yoshitada* to pay his respects to the king of Korea. (This was about the beginning of the 15th century, *Ed.*)

#### THE ENVOY FROM (對馬) OR *Tsushima*.

One of the descendant of On-jo, king of Pāk-che, went to Japan and landed at (多多良浦) or *Tadarabra* and called him-

self Tā-dā-yang (多多良). The Japanese gave him the name (大内殿) or *Ōuchi Dono*. This was because he came from Pāk-che. He was extremely friendly with them and they sent envoys to Pāk-che and paid their respects.

THE ENVOY FROM (小貳) OR *Shyoni*.

(Presumably a Japanese, *Ed.*) sinned and escaped to the islands of Tsushima and sent a boat once or twice a year and paid his respects. When he made it up again with his home government the Koreans accorded him the privileges of a (巨酋) or *viceroy*.

THE ENVOY FROM (左武衛) OR *Sabuyei*.

The Sabuyei was an officer in charge of an embassy from one country to another. In the time of King Se-jong, in his tenth year, 1428, *Yoshiatsu* (源義淳) or *Minamoto no* the Cawa-mu-ui in Japan, sent an envoy to Korea and paid his respects.

THE ENVOY FROM THE (右武衛) OR *Tu-bu-yei*.

This grade of officer came from Japan during the Koryū dynasty, and early in this one, but all papers concerning his grade are lost and nothing certain can be said. In the 9th year of King T'ā-jong (1409) an U-mu-wi came from (九州) or *Nyu-shyu* being sent by (源道鎮) or *Minamoto no Michishizu* to pay his respects. Also (京極) or *Kyo-zoku* sent an envoy. He was an hereditary judge in Japan. In the 5th year of King Se-jo (1460) the (京兆尹) or *Kei-cho-in* named (源持清) or *Minamoto no Mochikiyo* sent an envoy and paid his respects to the king of Korea. In the 1st year of King Sūn-jong (1470), (源持賢) or *Minamoto no Mochikata* sent a similar envoy. He was a younger brother of (源持之), or *Minamoto no Mochiyuki*. In the 5th year of King Se-jo (世祖) Wūn-gyo-p'ung sent an envoy and paid his respects.

It was from the days of (畠山) or *Hatakeyama* that the Japanese began to use the term Kō-ch'u (巨酋) or *viceroy*. This rank was somewhat inferior to that of *Daimyo*. Some-



times this envoy came to Seoul and sometimes the Minister of Ceremonies arranged for him to do his business at the port of entry. When he came to Seoul he was accompanied by fifteen men. This envoy, called Kō-ch'ū, came to Korea about once a year and each time he received a seal from the king and gave a receipt for the same. Whenever a Japanese received rank from Korea he had to come once a year in person and pay his respects. There were twenty-six of these Kōch'ū and each could bring one attendant.

(對馬島) OR TSUSHIMA.

The Book called Tong-sa (東史) says that "In the 7th year of King Sil-mun of Silla (新羅) the Japanese first took Tsushima away from Silla. The islands are 350 *li* long and eighty wide. The Japanese put a garrison there. The soil was bad and the people destitute. They sold fish and salt for a living."

Every year they sent twenty-five boats to Korea. The hereditary ruler of Tsushima did obeisance to Korea. In the 25th year of King Se-jong (世宗), the number of boats was increased to fifty but in the 7th year of King Chung-jong (中宗) the number was again reduced to twenty-five, of which nine were large, eight medium, and eight small. The ruler of Tsushima was also allowed to send special boats from time to time. In the 25th year of King Se-jong (世宗) the ruler of Tsushima agreed that if the number of boats should exceed fifty they should be called "special boats." When these boats came the government allowed them 200 bags of rice and beans for each boat. (The context does not show on what basis this grain was given but judging from the restrictions imposed by the Korean government we may reasonably infer that the grain was purchased and that some equivalent was given for it. *Ed.*) In the 7th year of King Chung-jong (中宗) the "special boats" were done away with and it was agreed that if there was any special business to be attended to it should be looked after by the people coming in one of the fifty boats.

(To be continued.)

## Mudang and Pansu.

Up to the year 1894 it was customary to send an envoy each year to Peking. Sometimes he went by land and sometimes by water. In either case a great *kut* was held in his honor in order to ensure his safe return. If he went by land the ceremony was held in the *tang* beside the road just beyond the "Peking Pass." If he went by water he took boat at Yong-san and went down the river and southward along the coast to a place near A-san from which point it is possible to steer a straight course for Tientsin. Here a great *tang* stood and in it the *kut* was held. This was not done by the government nor ostensibly by the envoy. The employment of a *mudang* in his behalf would be far beneath his dignity; but the attendants and servants attended to it and there is little doubt that considerable of their master's money went into it with his tacit consent. Four or five *mudang* were employed and they sometimes dressed in the special garments of an envoy. They did not call in any spirit and let it take possession of them as was the case in many of their ceremonies but they offered a sort of prayer to one or other of the great gods; and they went through a sort of pantomime, one of them personating the envoy and others the minister of state. The latter went through the form of bidding the envoy farewell and wishing him *bon voyage*.

Another form of *mudang* ceremony is the *san kut* or "mountain incantation." This is sometimes called also the *san-sin kut* or "mountain spirit incantation." On every celebrated mountain (and there are something like two thousand of them in Korea according to Korean accounts) there is a *tang*, erected in honor of the spirit of the mountain. At these shrines there are not regular ceremonies at stated intervals, but they are used especially by people who are childless and believe that the mountain spirit can give them the coveted blessing, or by those who have reason to fear that their life will be short and who wish to engage the friendly offices of the spirit in their behalf. Ordinarily this is done without the intervention of a *mudang* but if a man has money



and a good stock of credulity he will have a regular *kut*. Here again the *mudang* does not become "inspired," but simply offers food and prayers to the spirit of the mountain. At these ceremonies the food consists of white rice and fruit without blemish of any kind. Yellow candles and thin paper with no writing on it are also in evidence. The paper is burned, as is done in China, but it is blank paper. Incense sticks are also burned.

Near Song-do on Tong-mue mountain there is a shrine to Ch'oe Yŭng the famous general who was colleague of the founder of the present dynasty. In the shrine is an image of this famous man. It is life size and is made of barley flour paste and oiled on the surface. He is considered very venerable and many people even from Seoul go there and have *mudang* ceremonies.

Such are the principal offices of the *mudang*, but if we were to go into the literature of the subject it would be an endless task. Korean folk-lore teems with stories in which the *mudang* plays a leading rôle. We will give only one or two short stories showing what confidence the ignorant Koreans have in these senseless superstitions.

One night a *mudang* dreamed that the *Kwe-yŭk Tă-sin* or Great Spirit of Small-pox came to her and said that it was about to enter a house in the neighborhood and that it had chosen as its favorite place in the house a certain *tarak* or closet in the house. When the woman awoke she hastened to the house and found that it was indeed true, for the young son was stricken with the dread disease. She learned that the boy kept insisting upon being placed in the *tarak*, and by this token the *mudang* knew that her dream was true for the spirit had evidently taken possession of the child. As the disease developed the child kept scratching at its neck, which caused a dangerous swelling. When the *mudang* learned of this she said, "Then some one of this house has witnessed the killing of a hen." Inquiry was made and it was found that one of the relatives had, the previous day, seen a hen killed. As the disease grew worse and worse the mother wanted to have a *kut* but the father would not allow it. At last the child's face began to turn a livid green color which is a sign of coming death. The *mudang* was told and she instantly

said, "Search and you will find that some member of the household has brought to the house a piece of green cloth." This too was found to be true, and the skill of the *mudang* was so mainfest that the father could no longer withhold his consent, and a *kut* was held. Of course it was successful and the child recovered.

It is said that it was not until some years after the beginning of this dynasty that the horrible custom of casting a young virgin into the sea at Po-ryŭng in Ch'ung-ch'ŭng Province was discontinued. The *mudang* held an annual *kut* in order to propitiate the sea dragon and secure timely rains and good crops for the farmers and safe voyages for ships. The custom was discontinued in the following manner. A new prefect had been appointed to that district and upon his arrival at his post was informed that the annual sacrifice was to take place the next day. He expressed his determination to witness the ceremony. At the appointed time he went down to the shore and sat down to watch the gruesome sight. Three *mudang* were there and had secured the maiden for the sacrifice. As they led her down to the water's edge to cast her in she screamed and wept and struggled. The prefect ordered them to wait a moment.

"Is it necessary for you to sacrifice a human being to the spirit?"

They answered,

"Yes, it will please him and he will come and take possession of us and will prophesy good crops and fortunate voyages."

"But why do you not take a married woman instead of this young girl?"

"O, that would not do at all. It would not please the spirit."

"Well, you are good friends with him are you not?"

"Yes, we are well acquainted with him and have his favor."

"Then I think if one of you were sacrificed it would please him much more than to offer this girl." He signed to his attendants and they seized the head *mudang* and bound her and cast her into the sea. The prefect then said to the other *mudangs*:

“Evidently he is not pleased enough for he does not come and take possession of you as you said.” So another of them was thrown to the waves. This had no further effect than to terrify the third out of her wits and she showed no signs of spirit possession. She too went to prove her theory, and that was the end of the three *mudang*. The prefect then memorialized the throne about this evil business and ever since that time the *mudang* have been relegated to the lowest place in society.

In the preceding papers we have described at length the office and status of the Korean *mudang* or sorceress. It has appeared that she claims to be able to influence the spirits through her friendship with them. In other words she is a sort of spiritual medium. But when we take up the subject of the *p'an-su* we find quite a different state of things. The *p'an-su* is a blind man who follows the profession of exorcist and fortune-teller. The word comes from the Chinese 判數 which means a fortune-teller. Unlike the *mudang*, he is an enemy of the spirits and is able to drive them out, whereas the *mudang* prays to them and coaxes them to go. The office of *mudang* is very much older than that of *p'an-su*; for the former has been in Korea for thousands of years while the latter is a product of the past few centuries. While we cannot speak with complete confidence in regard to the origin of the *p'an-su* yet it seems probable that he is the result of an effort on the part of the blind to find some occupation by which they could make a living. Fortune telling existed long before the *p'an-su* arose but gradually the business fell more and more into their hands as if by general consent until now it is their exclusive privilege. The *mudang* is more or less of a fortune-teller but she does not do it “scientifically” as the *p'ansu* does. The word *chum* is about as old as the Korean people and means the art of divination. This divination is done in many ways. It is done with a dice box and little bars of metal with notches on the side which are shaken like dice and thrown. It is also done with coins and with Chinese characters. By far the greater part of the *p'an-su's* work is the telling of fortunes, but he is frequently called in to exorcise some spirit. Whatever may have been his former

status he is now looked upon as little if any superior to the *mudang*, though his sex protects him from various aspersions that are cast upon the character of the *mudang*.

Blind women also follow this occupation under the name of *yu-bok* or "Female Fortune-teller." She differs entirely from the *mudang* in that she has nothing to do with the spirits but only tells fortunes. And yet she is considered even lower than the *mudang* and her services are never sought by men but only by women. While the *p'ansu* practices both divination and exorcism the *yu-bok* has to do only with the former.

(To be continued)

## Across Siberia by Rail.

CONTINUED.

It was seven o'clock Wednesday morning, eighty hours out from Dalny, we arrived at the important town of Manchuria where we crossed from Chinese territory to Russian. Up to this time there had been no customs examination of any kind even when landing at Dalny. So far as we could discover there is no custom-house there of any kind. But at Manchuria, the border town, we were prepared for a pretty thorough overhauling. All the baggage in the van was removed to a customs examination shed but all hand baggage was examined in the train. The contents of the trunks was examined very thoroughly but the hand-baggage was scarcely examined at all. Each passenger was asked whether he had any goods to declare, one or two bags were glanced into and then tags were attached showing that they had been examined.

All along we had been wondering whether we would have to change cars at this place or whether the same cars would carry us through to Lake Baikal. Some said one thing and some another. Even the officials did not seem to know. At any rate none of the passengers were sure. Our tickets from Dalny carried us only to this point and we had to buy again.

We found that it was possible to buy from Manchuria right through to Warsaw, the tickets being good for twenty-one days. This would leave a person a week in which to see Moscow if he wished. By buying right through there was a saving of some eight or ten roubles. The fare, first class, from Manchuria to Moscow is            roubles and second class 110 roubles but second class through to Warsaw is 119.20 roubles. Of this 66 roubles is the fare, 25 roubles is for sleeping and dining accommodation and the balance for extra speed. So it will be seen that on an ordinary train the cost would be only a little over half as much. To many people who are willing to eat what can be found at stations and to sleep as best they can on the car seats and to take three or four days longer, the fare from Dalny right through to Warsaw, second class, would be only about 100 roubles or yen. From Moscow to London second class is from £7 to £8 according to the route taken. The cheaper is by way of Berlin, Cologne and Calais. Of course from Warsaw the fare would be considerably less. As to the difference between the express trains and the regular daily mail trains we could see little difference in the second class accommodations. The seats are the same length, which is quite enough for a tall man to lie comfortably and unless the train is crowded one could probably get a good night's sleep as easily as on an express train. Of course on the ordinary train one must carry his own blankets and pillows. By this method a person could travel in great comfort from Dalny to London for 200 yen or roubles including the cost of food. But 225 yen would leave a balance for all contingencies. Children under two years are free and under twelve half fare. By the express the same thing will cost 300 or 350 yen using moderate economy.

We were greatly surprised that at the Russian border no one was asked to show his passport. This we had expected above all things but so far as we could learn no one was asked to show them. Whether we will be able to pass through Russia without showing them remains to be seen but in any case no one should attempt the journey without a passport franked by some Russian Consul or other authority. We were also agreeably surprised to find that there was no change of cars at Manchuria. The same train goes right through to the



shores of Lake Baikal. After leaving this border town we left the forest region and entered another tract of rolling prairie land, by no means so level as that traversed during the first day and a half and yet without any considerable mountains. During the next night we passed the point where the new railroad up from Dalny strikes the old through route from Irkutsk to Vladivostock via the Amur River, and Thursday morning found us near the top of wooded heights which must have been between three and four thousand feet above sea level for we spent the rest of the day spinning down the magnificent valley of the Selivega River one of the great affluents of Lake Baikal. This day's run was by far the most interesting of any that we had had. The valley was bounded by heavily timbered mountains and the road wound its way now along the river bank and now around projecting bluffs in a way that brought out all the beauties of the scenery. It was much like certain parts of the Canadian Pacific Road through the Selkirks though on a far less magnificent scale. All Thursday night we were passing through this heavy pine forest toward Lake Baikal and early Friday morning we saw the lake covered with what appeared to be a solid sheet of ice. Turning southward along its shore we went ten or a dozen miles to the point where the Trans-Baikal portion of the railway has its terminus. It is intended to finish the road around the southern shore of the lake but it is a work of stupendous magnitude which will be completed only after the lapse of some years. At present all passengers are carried across the lake, a distance of about twenty miles, on sledges during the winter months and on steamers during the remainder of the year. As we approached the port we saw a steamer lying in the ice but without any apparent ability to get out. The lake was one sheet of ice from four to six feet thick. We had arrived just at the transition time between the winter and summer seasons when sledges could no longer be used but when the steamers had to force their way through the ice. As we came nearer we saw a white line across the lake showing where the passage lay but it was completely blocked by huge blocks of floating ice wedged and frozen together. This place was almost an exact counterpart of the town of Vancouver in the 188— days when the plank side-walks still ran over the

stumps of fallen trees. But this place was only a little village of a dozen houses or so. The steamer on which we embarked was a small but very powerful one with twin screws and with a hull built expressly to withstand the ice. She turned in the grinding ice and pushed straight out on her way ramming sheets of ice four feet thick and sixty feet long and wide. Just at the water line her prow slants back and down so that she slides up on the ice, and then the weight of the boat crushes it down and she shoves the broken pieces aside and forges ahead to new conquests. Progress was naturally slow and was accompanied by a continual grinding and thumping as the ice floe gave way and the huge pieces of broken ice threshed against the side of the boat. It was a sight very well worth seeing, though the air blew icy cold across the lake from the western side and drove most of the passengers into the saloon to their hot tea with lemon in it. At the middle of the lake we met the other steamer, the great ice-breaker, which first breaks the path through in Spring. She has four funnels and is a giant in strength. She was walking through the ice at ten knots an hour. It was a very interesting spectacle and the most memorable one of the whole trip. It can be seen however only during the early days of May. It took us two hours and a half to get across the lake where we landed at a pier just at the mouth of the Angora River, the outlet of the lake which flows northwest into the Yenesei and then into the Arctic ocean. We still had thirty miles before reaching Irkutsk, the great Siberian metropolis which lies on the northern bank of the Angora. We had all along been wondering whether we would find our express train waiting for us at the pier or whether we would have to take a common train to Irkutsk and there find our train. When we landed we found the train lying full 300 yards away and there were no porters to carry the hand baggage to it. There followed a scene of great confusion. The pier was crowded with Russian peasants many of whom had come across on the steamer with us. But no one seemed disposed to carry our luggage and we did not know at what moment the train might go. So everyone began carrying his bags to the train. We all had plenty of hand baggage, because of the enormous cost of carrying it in the luggage van. There were three English lords tugging away



at their heavy bags very red in the face and not smiling, to say the least. Ladies were wildly inquiring where to go and how to get their things from the boat. The Russian steamship and railway officials paid no attention whatever to all this but let things right themselves, which occurred only after one lady had suffered an attack of hysterics and a good many hands were blistered. And after all it was quite unnecessary for the porters had been busy with the trunks from the van and if we had only been told to wait till they were through with that work we could have had porters and to spare. But no one told us and a very unpleasant half hour was the consequence. We found that this was a through express to Moscow, but our tickets entitled us to ride on the *train de luxe*. It was now late Friday afternoon but the *train de luxe* was to start from Irkutsk on Sunday. So we had our choice to go on in this express or wait over for the *train de luxe*. The express was a vestibule train with dining car and it was billed to reach Moscow in six days. This was as fast time as the *train de luxe* could make, so almost all the passengers elected to go right on; but it is important to note that had we bought tickets from Manchuria to Irkutsk only and then gone by this express we would have saved fifty yen on first class and thirty yen on second class tickets. This train in addition to dining room had a bath-room, which the *train de luxe* from Dalny had lacked.

An hour's run down the Angora brought us to a point opposite the city of Irkutsk which is reached by means of a long bridge across the river. The panoramic view of the city from the station was magnificent. The imposing stone cathedral was the central point of interest but other churches and public buildings, together with the splendid situation of the town, make it very attractive to the eye.

The whole time covered between Dalny and Irkutsk was five days and nineteen hours, which was over a day shorter than we had reckoned. We started out from Irkutsk after an hour's stop under the impression that we would reach Moscow in six days more. If this proves true, the time from Dalny to London will be only sixteen days; or eighteen days from Nagasaki or Shanghai. This certainly compares very well with the steamer passage of at least forty days at a far higher cost.

## The Coming Conference.

The Conference of Missionaries in Korea in 1904 promises to fulfil all the hopes entertained for it by its originators. The Executive Committee who have charge of the preparations for it have been hard at work, meeting monthly throughout the winter and spring. A tentative programme has been prepared, which covers all the essential lines of missionary work, and invitations to visit Korea at that time have been sent to a carefully selected list of mission workers in adjoining countries and the home lands.

Especial stress is being laid in the plans of the Executive Committee upon the devotional meetings and quasi-promises have been received from three or four eminent Bible students to take part. Probably the morning and afternoon devotions will take the form of Bible readings of the sort that has come to be known as the Northfield teaching and by some of the Northfield workers. In addition evening addresses and Sabbath services are being arranged for of quite as notable a quality, the design being to give a forcible spiritual impetus to the missionary body and to missionary work in this peninsula.

Of those invited to attend the Conference as visitors about twenty have so far accepted the invitation, among them several noteworthy missionaries from China. As expected, the number of those who find it impossible to leave their work is much larger. Letters received make it probable that several friends of mission work in Korea will cross the oceans or circle the globe as delegates, self-appointed or otherwise, to the Conference. Inquiries too are being received from remote and near friends as to the possibility of visiting before or after the Conference the regions where our missionary work presents the most interesting and unusual conditions. The number of such letters and the constant expression in them of the deepest interest in the Gospel work in Korea are an assurance that the prayer of the religious world is with us in this effort to draw together in conference.

The programme is to fill six days of two sessions each. One half the time is to be devoted to discussion of the papers which occupy the other half, our guests being invited to take part freely in this discussion. A considerable number of the papers arranged for are to deal with various phases of the direct evangelistic work, the care of converts, the raising up of a ministry, the development of the native church. A feature of special interest will be a series of historical papers dealing with the inception and growth of missionary work on the part of the several missions and prepared in each case by one who has participated from the outset in the conduct of the mission in question. From two to four papers are to be expected upon each topic, the readers having been carefully selected by the programme committee and having in most cases accepted their tasks. Among them five or six papers are promised by as many prominent missionaries in China, and these are looked to to increase greatly the interest of the gathering for actual workers in the lines discussed.

Many others signs of promise might be noted regarding the Conference. Altogether it bids fair to be one of the notable missionary gatherings of the period, not only with respect to Korea, but in relation to the progress of the Kingdom in the east.

C. C. VINTON,  
Chairman Executive Committee.

## Editorial Comment.

On our way to London via the new Siberian route we called, of course, at the Korean Legation in Berlin. The present quarters of the Legation are delightfully situated on a shady avenue in close proximity to the park. The Korean minister Mr. Min — — and his staff of four were most cordial in their greetings and seemed to appreciate the arrival of someone from their far away home-land. After talking for an hour over old times and mutual reminiscences we all adjourned to the neighboring park and looked at the remarkable collection of animals in the zoo. The Korean

friends were specially interested in the antics of a great seal which splashed about vigorously in pursuit of fish which were thrown to him by his keeper. Then we entered the music hall and had some refreshments, to the music of an orchestra. The tableful of Koreans attracted some attention from the company, for they were recognized at Asiatics in spite of their correct European dress. That same evening they all came down to the train to say good bye. As the train was about to start who should appear but Rev. D. S. Spencer of Tokyo who had crossed Siberia in company with Rev. J. S. Gale of Seoul, and was resuming his journey to London and America. This was good luck indeed and the time slipped by rapidly as we sped across western Germany and approached the border of Holland. The next morning revealed the canals and wind mills of the Land Beneath the Sea as the Koreans call it. From Flushing a six hour run across the Channel brought us into the mouth of the Thames and for the first time in many years we could look out upon a land peopled with English speaking folk. Not the least compensation for exile in the far east is the peculiar pleasure of planting one's foot again on English or American soil. London was in May day apparel and it was impossible even to *imagine* a fog. The following Saturday the Umbria sailed from Liverpool with a good list of passengers in spite of the attempt that had been so lately made in New York to blow her up with an "infernal machine." The sea was kind from first to last and what with golf and chess and draughts and concerts the seven days seemed scarcely longer than two. Many of the passengers were keen to learn about Korea and were surprised to learn that it is not in the tropics! Evidently the Review has not fulfilled its destiny. Long before land was sighted the western breeze wafted us a faint scent of green fields. Several times during the voyage we were in communication with the shore and with other vessels by wireless telegraphy and several bulletins were printed on board for the information of passengers. We saw no newspaper reporters but the next morning showed us their sad failings when the papers made some ludicrous statements which they kindly took back the next day. Newspapers that say that Lady Om is Miss Emily Brown, a missionary's

daughter, will say almost anything. That we propose to exhibit some Korean objects of interest in St. Louis next year is quite true but to confound this with the Korean Government exhibit was, of course, absurd.

## News Calendar.

The last number of the Illustrated Review contained only two illustrations owing to the late arrival of the pictures, but the present number contains four.

At a recent meeting of the Privy Councilors it was decided to memorialize the emperor requesting that Lady Om be raised to the rank of Empress.

The magistrate of Yong Chun in Pyeng An Do has wired to the Foreign office that 36 Russian men with 3 Russian women accompanied by 200 Chinese laborers and 125 horses bringing with them 20 guns etc., for building had landed at Yong An Po. That also at the island of Eui Hwa they had been cutting the large and ancient trees, that they refused to obey his orders to desist, and he requested the Foreign office to send a dispatch to the Russian Legation to have them stop.

Mr. Yi Chai Hyun, Governor of South Kyeng Sang province, has notified the Government that, owing to the lack of rains just now, and the too early rains that spoiled the barley crops, the people are in desperate straits.

In the province of South Kyeng Sang at Kochang lives a Mr. Pyen Yung Kyu, a man noted for his scholarship, and the emperor has called him to Seoul to act as one of the Privy Council.

The department of works has determined to establish an exposition in Seoul at which prizes will be offered to the best workers among Koreans in the various arts. Various departments are to be organized, judges selected, and it is hoped thereby to promote Korean industries and trades. Already a beginning has been made and the following among other departments will it is expected be well represented; textile fabrics, leather goods, furniture, wooden ware, carved objects, silver ware, jewelry, nickle ware, copper ware, stone ware, China ware, Korean-bronze utensils, precious stones, paper, fans, bamboo ware, etc., etc.

The Minister of War Yi Pong-eni having resigned, and his resignation having been accepted, Gen. Kwon Chung-hyun was appointed acting minister, but on the next day Gen. Yun Eung-yul was appointed full minister.

The superintendent of trade at Chemulpo has been appointed superintendent of the foreign language school in Chemulpo.



The Home department sent a dispatch to the Foreign Office stating that in the Island of Hoha of the district of Chi Do in the province of South Chulla, Japanese have been landing and planting mulberry trees and building houses, and asked whether such permission had been granted. The Foreign Office replied that in 1900 the superintendent of trade at Mokpo had sent a despatch setting forth that the Japanese consul there had stated that all the land on the island of Hoha belonged to Gen. Yi Yun-yong and that in August, 1899, his representative Shin Seung-hyu had leased it to a Japanese for thirty years for a compensation of 33,200 yen.

The governor of South Kyung Sang has notified the Home department that whereas Mr Hŏ Jun of the city of Chunju has been exceedingly liberal to the sufferers from famine in his section during the famines of 1884, 1886, 1888, 1894, and last year too was most generous and no notice has been taken of him, and therefore he should be suitably rewarded at this time in some way.

The people of Pyeng Yang city came very near suffering from a water famine at the end of May. There are no wells in the city and they are dependent upon the river water. Owing to the heavy rains this was very much swollen and almost unusable for three days.

The Commissioner of Customs took a trip from Chemulpo to Chinnampo and decided on the location of a number of lighthouses.

On the 14th of May the hail storm was so severe in North Kyeng Sang province that a large part of the crops were destroyed.

Whereas owing to the fact Prince Yung Chin was sick with the small pox the gates of the Palace were closed for a long while, they were opened on June 4th. It is however now reported that the young Prince is again indisposed and that he now has the measles.

It is said that the Italian Consul called on the Minister of Foreign Affairs and requested a mining concession. The Minister replied that it was impossible to concede this request.

The people of Haiju telegraphed to Seoul six times asking that Yi Yong Jik be retained as governor of Hwang Hai Do.

The Korean Minister to England Min Yong Du has telegraphed for leave of absence on account of sickness and it has been granted.

On June 6th in an altercation between some Korean, Russian and Japanese soldiers one Japanese was injured seriously and subsequently died.

Kang Hong-tai of Ham Kyung Do has memorialized the throne suggesting that the old custom of enrolling the mountain hunters as soldiers be again resorted to for the northern provinces and that thus the borders can be maintained and Chinese bandits withstood.

During the month of June the money lenders of Seoul paid in to the Department of Works taxes to the amount of 290 yen.

A large number of the leading Korean merchants of this city have proposed that all Koreans shall refuse to use both the Japanese and Chinese paper notes, and it is said that because of this the Japanese have imported 70,000 gold yen.

Owing to the barley famine in South Ham Kyang the Government ordered the distribution of 5,000 bags of rice, but the governor has sent word that this will be altogether inadequate, and asks for more.

It is said that the waters of the Yong Han Kang, that flows by the birthplace of the founder of this dynasty, have become a deep red and quite warm and that this portends trouble to this dynasty.

The latest record for Chemulpo reports that there are 1,200 Japanese houses will 5,855 Japanese. This is an increase in one month of 25 houses and 285 men.

Kang Hong Dai, the chief of the Bureau of Imperial Hospitals, memorialized the throne stating that whereas in the past the borders of the land were protected by fortresses and soldiers, of late this has fallen into disuse, and the lands that had been set aside for the maintaining of these fortresses are at present unused and lying idle. If then his Imperial Majesty will but issue the orders the fortresses in the North and Western Provinces can all be easily renewed. The soldiers can be trained by officers from Seoul, and being a species of local militia the cost will be but small. This small cost will be entirely covered by the income from the now unused land, and in a few years Korea, at no added cost, will have a well trained army of 30,000 militia for the protection of her borders.

The Cabinet in council having received orders from His Majesty decided to and did notify the various departments that while the Government's office hours were from 10 to 4 the officials from the highest to the lowest have of late for various reasons disregarded these hours and many have absented themselves without leave. Hereafter in the payment of salaries this is to be accounted for. Absentees or those arriving late without leave are to have the fines prescribed by law deducted from their salaries. As a result a good deal of zeal is now manifested in the Government offices.

Yi Yong Ik, the chief of the Household bureau, was taken ill and was being treated at the Seoul Hospital. On June 15th at 2 P. M. when convalescent he had come out of his room on to the verandah and was enjoying the air when a bomb exploded in the room from which he had just come. His servant who was at the door was thrown to the ground but was otherwise uninjured. The walls and furniture were much shattered. The Japanese Minister at once ordered an investigation and sent police to protect Yi Yong Ik's life. His Majesty also sent soldiers. Nothing has as yet developed from the investigation. H. E. Yi Yong Ik having entirely recovered is again attending to his various duties.

It is said that Mr. Pak Hwa Jui of Sang Dong, Seoul, has invented a machine for the more speedy and perfect cleaning of rice, and that with it he can clean 50 bags a day.



The Department of Works awarded prizes in 4 classes to workers in metals and wood who had made the most useful implements for use in the army and had exhibited them at the Exposition.

The Osaka Shosen Steamship Company which has of late been enlarging its steamship service to and between the Korean ports is now building a number of small steamships to use on the larger Korean rivers.

The Suwon school for the development of the silk industry in Korea at the graduating exercises last month awarded two first and nine second prizes for proficiency to graduates.

Travellers from Chulla-do report that there are large bands of robbers living in the mountains that are constantly descending upon defenceless villages.

It is said that in the excavations along the line of the Seoul-Euiju R. R. many graves have been moved and from them large quantities of much valued Korean ancient pottery have been obtained. The Japanese have been purchasing large quantities to send to the Osaka Exhibition.

It is said that the Korean Department of Commerce and Works is endeavoring to prohibit Koreans from mortgaging their lands and houses to aliens.

It is said that the Russian Minister has requested the Korean government to issue orders to the magistrate at Euiju ordering him to take steps to see that the Russian soldiers and citizens at Yong Am Po in North Pyeng An Province are not molested.

The governor of North Pyeng An, Min Yong-sik, reports that he detailed the magistrate of Kwaksan and a local chief of police to proceed to Yong Am Po and investigate the matter of the Russians who had settled there. That they have returned and report that there are there 60 Russians of whom 3 are women and that they have 50 guns which they claim are sporting pieces. That they are building houses, have erected a sort of fort, that they have bought fields and rice paddies and 17 houses from Koreans. The governor has arrested the Koreans who sold the land and houses and holds them to await instructions from Seoul.

About 50 leading Korean merchants met at Chong No and memorialized the Foreign office requesting that the use of the Dai Ichi Ginko and the Chinese merchants' notes be ordered discontinued and that Koreans be ordered to confine themselves to the use of Korean money. They further stated that they would not disband till their request was granted. Two of the leaders were arrested and thrown into jail.

The Korean government has sent 10 more students to Japan to study at the Japanese Naval academy.

The Foreign office has sent Secretary Cho Seng-lyep to the North to act as superintendent of government tolls in the Russian timber concession.

The 23 districts of Euiju county have united in wiring to the government stating that they have now been without a magistrate for several months and requesting the government to send them a good magistrate and that soon.

The magistrate of Kapsan has notified the government that Chinese are constantly crossing the border and acting in a lawless way. He requests soldiers to enable him to prohibit this and at the same time asks that the Chinese Minister be requested to use his good services to prevent these lawless proceedings.

When the Japanese soldiers stationed at Seoul went out to bathe on the 22nd of June one of them was drowned.

Mr. Yi Pim yun who was sent as Imperial Inspector to the Island of Kan Do in the mouth of the Yalu river has prepared a book entitled Puk Ye Yo Chan (북리요찬) which carefully details the limitations and boundaries of Korea and China. The book goes exhaustively into the subject and will be of much value. A copy was presented to His Imperial Majesty who has ordered its publication and that copies of it be sent to the various schools, official offices and foreign legations in Korea.

The record that was ordered to be kept of the hour of arrival at and departure from office of the various officials, referred to above, having been kept for about a month shows up, and it said rather badly, a host of officials high and low.

The whale fishing on the Korean coast from Han Kyeng Do to Chullado is almost entirely monopolized by the Russians and Japanese. The Russian "Pacific Whale Fishing Company," of which a count is president, has 12 ships and during last year caught 70 whales.

The Japanese Ocean Whale fishing Co. has 15 ships in service and last year caught 113 whales.

At Kunsan a fight between a band of Japanese and a band of Koreans was precipitated and in this fight two Koreans and one Japanese were killed and a large number seriously injured.

Over 500 houses outside the South Gate are to be pulled down to make room for the station compound of the Seoul-Fusan railway.

The police raided a Chinese opium den in the neighborhood of the Hwang Tan and arrested a Korean. The Chinese resisting further arrest the police in force entered and arrested a large number.

An extensive fire in Ham Kyeug destroyed 39 houses last month.

The Police Bureau have decided to increase the number of policemen for Seoul by 150.

One hundred seventy students in the Military Academy graduated this year and were appointed to Lieutenancies.

The Korean Government has telegraphed to guards on the borders instructing them to telegraph to Seoul at once if Russian soldiers cross the frontier.

Word comes from the county seat of Moun chun that owing to a plague of worms the crops have been destroyed, a local famine is on hand, 8 have died and so may have left that there are more than 80 vacant houses in the town.

In the country of Chi Pyeng of this province a band of some 40 or 50 robbers raided one of the villages destroying houses and doing a great

deal of harm. Major Kim Kon Hyen who is now in private life and resides in that district succeeded in capturing 8 of the leaders of the band and with the knowledge that he has gained from this it is probable that the whole band will soon be caught.

It is rumored that the Department that superintends irrigation and water in Korea has negotiated for a loan of 500,000 yen from certain Japanese; 250,000 of this is to be in machinery, pumps, etc., and the balance to be used in the converting of barren and unused lands into farms.

It is said that in the discussion concerning the advisability of opening Euiju as a port all were favorable except Russia who opposed it strongly.

The Belgian adviser that recently arrived has been made adviser to the Home department.

It is stated that H. E. Yi Yong Ik chief of the Household bureau has contracted with Rondon & Co. for the importation of 100,000 bags of Annam rice.

Two women fell into a well in the Northern part of the city and were drowned lately.

H. E. Sō Chung Soon, Governor of South Ham Kyengdo, a man 65 years of age, is very anxious in regard to the famine in that section, and learning that the great bulk of the people are living on millet, he too refuses to eat rice and is living on millet. This is the same governor of whom it was said that he had asked help to the tune of 10,000 bags of rice from the central government and the central government had responded with 3,000. He now returns word that 3,000 are useless and that unless he knows the balance 7,000 are coming he will return the 3,000 sent.

A telegram from Kangkei says that 70 Russian soldiers have crossed into Chasan and so into Pyok Dong. And it is said that the Government has asked the Russian Legation to have them return to their country at once.

A hail storm in Ichun of Kang Wondo did a great deal of damage to the crops, completely ruining them in certain sections.

A number of fires are reported from North Chulla. At Keun San 16 houses were destroyed and two lives lost, at Chin An 19 houses, at Won Jou 29 houses and at Nimsil 25 houses.

The police department have been endeavoring to ascertain how much rice there was in the city and on the 29th June it was ascertained that there was at the Household bureau 10,784 bags and at the rice merchants' in the city 18,258.

All the scholars in the various Government schools were assembled on July 2nd at the Department of Education and those worthy received prizes.

On the 29th of June the Governor of North Pyeng An telegraphed that a Russian man of war had entered the harbor of Yong Am Po.

It is reported that the War Department has entered into an agreement with the Japanese in regard to the manufacture of material for the War Department. The total cost of the same is over 100,000 yen.

It is stated that the Korean Minister to Japan, Ko Yong Hi, cabled from Tokio that it looks as though the Japanese have decided to open the war with Russia. A cablegram was sent back for full particulars.

The Korean Minister to France, Min Yong Chan, has been elected a member of the Red Cross Society and goes to Sweden to take part in the deliberations of the International Society which meets there this year.

The failure of the barley crop naturally caused a rise in the price of rice so that it reached as high as 50 and 60 Korean cents a toi. Yi Yong Ik at once placed at the disposal of the rice merchants of the city 10,000 bags of Government rice with instructions to sell no higher than 36 cents Korean. The second quality at 32 cents, and the poorest quality at 26 cents.

Mr. Yun Chi Ho has been appointed Magistrate of Chun Han in Cheong Chong Do and a few days later was also appointed overseer of the Seoul-Fusan railway.

Burglars and robbers are getting bold in this city and are doing their work in style. A number of houses have been robbed by men who ride about in jinrickshas. A number raided the home of a high official not long ago. They rode up in jinrickshas, alighted, were invited in as friends, and then with drawn knives and pistols they held up all that were in the house and robbed at will.

Word comes direct from Chasan that 150 Russians have arrived and are cutting down all trees.

Yun Yong Son the Prime Minister resigned on the 12th and his resignation was accepted. His successor has not yet been appointed.

The Russians at Yong An Po had erected a number of telegraph poles but the people there cut them down and the Governor sent word to Seoul requesting that they notify the Russian Legation that he would cut the rest down as far as Euiju.

A letter received from Mrs. J. H. Dye gives information of the death of Gen. Dye on the morning of April 29, of heart failure. General Dye frequently spoke warmly concerning his stay in Korea, and had an affectionate regard for the friends made while here.





## KOREAN HISTORY.

At last in astonishment Gen. Yu Hã sat down, folded his hands and said "The Kingdom of Korea is like a small island or like a hair, and if we should but raise our foot it would be destroyed, and yet though destruction stares them in the face they will not forswear their fealty to China. This is greatness. Such righteousness and faithfulness are admirable. If the Manchu king consents, you shall do as you please in this respect." They sent to the Manchu Prince who was with the army at P'yŭng-san and he gave his consent. Gen. Yu Hã then put in the Manchu claim for yearly tribute. It was an enormous amount but the Koreans decided they would send at least a small part of what was demanded.

The Mauchu army on its way north through Whang-hã Province had stolen right and left, oxen, horses and women. They bored holes through the hands of children and fastened them together with cords and drove them north to make slaves of them. In the province of P'yŭng-an they did not commit these outrages, for there was a large sprinkling of Manchus among the people. When they left P'yŭng-yang they burned it to the ground. North of that place they put a garrison in every large town, namely An-ju, Chŏng-ju, Sŭn-ch'ŭn and Eui-ju. Strangely enough Koreans were put at the head of these garrisons. Of course these bodies of troops had to live off the people, and it seems that they did not scruple to plunder and confiscate in a wholesale manner. This is indicated by the fact that Chŏng Pang-su the prefect of Chŭn-san got out of patience and said it could no longer be borne. So gathering about him as many soldiers as possible, he began to make war on the Manchu garrisons wherever encountered. The Manchus were cut down by hundreds, as the country was being scoured by small bands of foragers who fell into this prefect's hands. Three of the Manchu captains joined their forces and tried to make headway against this Korean combination, but they were all killed and their forces cut to pieces. The king, when he heard of these actions, was loud

in praise of the Koreans who so successfully opposed the unlawful acts of the Manchu garrisons.

Not long after this a letter came from the Manchu headquarters saying, "Having made a treaty of peace with us, why do you now set upon and kill our people?" To which the Koreans boldly replied, "It was one of the conditions of that treaty that all Manchus should move beyond the Yalu. If they had done so, there would have been no trouble. But many of your people stopped in P'yŕng-an Province and stole our cattle and our women. The people could not endure it and so revolted. But it was not at our instigation. It is evident that the trouble began with you. It would be well if you would send back the 2,000 people you have carried away captive to Manchuria." The argument was conclusive, as the Manchus acknowledged by sending back the captive Koreans. When the Japanese heard that the Koreans had been successfully opposing the Manchus they sent a present of 300 muskets, 300 swords and 300 pounds of powder, but the Koreans wisely declined the gifts and sent them back to Japan.

## Chapter VI.

The king returns to Seoul....military reforms....message from China  
 .... Manchu familiarities .... conspiracies frustrated .... Manchu complaints .... pacified....Japanese offers....a naval station.... a lawless Chinaman....beheaded....factional fights....courier system a disloyal Chinaman . envoy to China meets Roman Catholics .... quarrel with the Manchus....tribute....Chinese renegades....two great Manchu generals....a stirring memorial .... a frightened envoy .... war inevitable .... omen .... Emperor congratulates the king....divided counsels....fatal mistake....panic in Seoul....the king takes refuge in Nam-han.

On the tenth of the fourth moon the king started back towards Seoul, which he entered two days later. He was now fully awake to the need of a well drilled army, and he set to work in earnest drilling one. He stationed a general at Kang-wha permanently and instituted the custom of requiring military duty of every citizen under forty years of age and



over fifteen. Some were sent to Seoul to drill for three years. The first year was spent in learning the methods of guarding gates and walls, the second in musket practice, and the third in swordsmanship and archery. When they had been thoroughly drilled they were sent to the country to drill the militia. In this way an available force of 700,000 men is said to have been trained. If this is the estimate of the number of able-bodied men between fifteen and forty it gives a valuable clue to the entire population of the country at the time. At this time the custom was revived of having the men stand in squads of ten, five in front and five behind. When the front rank had discharged their pieces they fell back and the rear line stepped forward and discharged theirs, while the others reloaded. A Chinese envoy was sent from Nanking with a message to the king but refused to come further than Ka-do Island, from which place he forwarded his message, which ran, "How does it happen that you have made peace with the Manchus?" The king made reply, "The Manchus overwhelmed us with their vast numbers and it meant either a treaty or our extinction. We had no time to send and explain matters to the Emperor." The Emperor sent a reply to this saying, "I have received your reply and I am truly sorry for you. You are in no wise to blame. Now hoard your wealth and by-and-bye you and I will rise and strike these Manchus to the earth."

It will be remembered that the king had sent one of his relatives as hostage to the Manchus, but now, according to the stipulations of the treaty, he came back, escorted by the Manchu general Yu Hã. The king sent high officials to meet them outside the South Gate, but this did not satisfy the Manchu, who was angry that the king did not come in person. So the king had to go out and meet them and give a feast to the returning party. When Gen. Yu Hã met the king he wanted to kiss him, saying that it was a custom by which he showed friendship and a demonstration that the oath still held firm between them; but the king refused the osculatory salute and so the general compromised by patting him on the back.

Late in this year two dangerous conspiracies were made against the government. The first was by Yi In-jo a former

official living in Kang-wŭn Province. He had a goodly following among the people and made bold to liberate all the criminals. After looting several towns he went into camp on a mountain top. The government troops, however, surrounded him and finally captured him and sent him up to the capital where he was beheaded together with his two sons. The other attempt was of a different nature. Yu Hyo-rip, an exile in Che-ch'ŭn, a relative of the deposed king's wife, decided to work up an insurrection. He sent his son up to Seoul in disguise to make arrangements with a disloyal eunuch. Soldiers also came disguised as merchants, but all armed to the teeth. The palace was to be seized on the fourth day of the new year. As fortune would have it, Hŭ Chŭk, a relative of one of the conspirators, learned of the plot in time, but only just in time, to inform the Prime Minister. So when the attack was made the whole party was seized and with them Yu Hyo-rip himself, who had come up to Seoul in woman's clothes and in a woman's chair. Being questioned about the affair he testified that he was not the prime mover in the matter but that he had been set on by the queen dowager, who wanted to put the king's uncle on the throne. That aged and respectable woman indignantly denied any knowledge of the plot and as proof of her innocence she urged that the said uncle be put to death. All united in this request and it was finally granted, though against the better instincts of the king who believed him innocent. We shall see later that the king was right.

The Manchus were still fretful. A letter came post haste from the north saying, "We have now sent back many captives and you agreed to pay for the rest, but when they got across the border and were lost to us we never saw the money. Not a year has passed since the treaty was ratified and yet you break it with impunity. When the Chinese acted thus we retaliated by seizing twenty-four of their districts. Now you must send those men straight back to us." Among all the courtiers there was but one dissenting voice, that of Chang Yu, who said, "The government is for the people and if it gives up any of the people thus, from that hour it ceases to be a government. Sooner should we let the Manchus destroy the government outright than comply with such a demand."

This carried the day, and an envoy was sent north bearing a present of a magnificent sword, 300 pounds of ginseng, seventy sable skins, but only five of the men demanded. The Manchus were highly pleased and forgave all that had been done to displeasé them. The Japanese hearing of this again sent an envoy saying, "Those Manchus are a bold lot. They have made a treaty with you but they do not treat you well. Just say the word and we will come and whip them for you." This frightened the king and he wanted to forward the message to the Manchus but Kim Sin-guk said, "If you do that you will get the Manchus and the Japanese to fighting each other on Korean soil and we will be the little fish between two whales." This argument carried the day.

In the year 1629 the king established a naval station on Kyo-dong Island and placed there an admiral to guard that island and Kang-wha from attack from the seaward side. This was with the expectation that the court might again find it necessary to seek asylum on the island of Kang-wha.

A Chinese general, Mo Mun-nyŭng, had been stationed by the Emperor on Ka-do Island near the mouth of the Yalu, to withstand the Manchus, but this man was not loyal to China, and had a leaning himself toward the Manchus. He could see that the Manchus were destined to become masters of the situation. He was very angry when Korea made a treaty with the Manchus for he feared that they would try to hurt his reputation with them. When the Manchus attacked the Chinese in the neighboring mainland of Liao-tung he never raised a hand in their defense, though it is said, perhaps wrongly, that he had an army of 300,000 (!) men. On the other hand he vented his spite against Korea by harrying her northern shores and killing many captives on their way home from the Manchu territory. The Emperor tried to call him to account for this but received no reply. Meanwhile this Gen. Mo Mun-nyŭng styled himself "Son of Heaven beyond the Sea." As he thus showed his hand, the question as to his disloyalty was settled, and Gen. Wŭn Sung-han came from China to call him to account, a thing he had not foreseen. When Gen. Wŭn approached and called on him to come and report to him, he dared not refuse, fearing that the troops un-

der him would not be willing to attack their fellow-countrymen under Gen. Wūn. As may be surmised he lost his head as soon as he arrived in the camp of the latter.

In spite of her military activity Korea was anything but strong. The two leading parties, the *Noron* and *Soron* were quarrelling like cats and dogs together. There was one constant succession of banishments and recalls, as one party or another obtained temporary control of the government. There was no sort of harmony or unanimity in the discharge of the public business and it had to look out for itself, while those who should have been attending to it were wrangling. There was a high honorary title called Chūl-lang, and the leading men quarrelled so much over it that the king was at last compelled to abolish it altogether. And yet in the midst of this strife the king found opportunity to establish the Mu-hak, a body of 200 men to act as swift couriers. It is said they could cover 300 *li* a day, or 100 miles.

The Manchu Gen. Yu Hā, of whom we have spoken, was originally a Chinaman living in Liao-tung, but had gone over to the Manchus. The Emperor was furious at this and offered a reward of 1,000 ounces of silver and high position to anyone who should apprehend him. For a time he went under an assumed name, but finally with his three brothers he came to Gen. Mo Mun-nyūng whom he knew to be secretly disloyal to China. When Gen. Mo had been executed Gen. Yu came of course under the jurisdiction of Gen. Wūn. Shortly after this Gen. Yu was killed in a battle but his three brothers decided to rise up against the loyal Chinaman. In the midst of the funeral obsequies of their brother they rose and killed Gen. Chin who had been left in charge of the Chinese forces, and they tried to kill the Koreans as well, but in this they were unsuccessful and shortly afterward were driven out by the Korean forces. When the Emperor heard of this he was highly pleased and praised the Koreans.

The Manchus naturally considered this occupation of Ka-do as a menace to them and they sent a force of 20,000 men to attack the Chinese, at the same time demanding boats of the Koreans whereby to transport their troops. This was not granted, but the Koreans in order to avoid the effects of a too evident leaning towards the Chinese, gave the Manchus 200



bags of rice. But the Chinese did not wait for the Manchus to cross to the island. They crossed to the mainland and attacked the Manchus unexpectedly, killing 400 and putting the rest to flight.

During this year, 1631, an envoy to China, Ch'ong Tu-wŭn, while in Nanking, fell in with an aged Roman Catholic priest named Jean Niouk, who engaged the attention of the envoy because of his venerable and almost saint-like appearance. This man was one of the companions of the celebrated P. Ricci. From him the envoy received some volumes on science, a pair of pistols, a telescope and some other articles. The mention of a cannon in the native records is probably a mistake of some copyist who wrote the word cannon in place of pistol.

The king was told by his officials that the Manchus were sure to invade Korea again before long and so the island of Kang-wha was well provisioned and arms were prepared. He was urged to form a junction with the Chinese on Ka-do Island and make an attack on the Manchus. The fortresses of Ch'ŭl-san and Un-san in P'yŭng-an Province were built at this time and every effort was made to put the country in a state of defense against the northern hordes. A fortress was also built near Eui-ju, which was the equivalent of a declaration of war against the Manchus. The result was soon apparent. A Manchu envoy made his appearance bearing a missive which said, "Korea has seen fit to break her treaty with us and she is no longer to be called 'younger brother,' but a vassal state. She shall pay us annually a tribute of 10,000 ounces of gold, 10,000 ounces of silver, 10,000,000 pieces of linen." The king replied that he had no gold but that he would give some tiger skins. These the envoy scornfully refused and returned to the north. The king was somewhat disturbed by this and ordered an envoy to go to Manchuria with gifts, but they were all returned untouched. At this the king was furious and ordered an envoy to go and say that Korea would never again send tribute nor make peace with the Manchus. Kim Si-yang expostulated with the king and told him that such a message would be suicidal, but he was banished on the spot. It is probable the message never reached the Manchu camp, for we learn that with the opening of a new year the king had come to his senses and sent trib-



ute to the north to the extent of 800 pieces of silk, 800 pieces of liuen, 800 pieces of grass cloth, 800 pieces of cotton, 60 tiger skins, 300 sea otter skins and 800 quires of heavy paper.

The Korean territory became the asylum for several renegade Chinese generals who demanded sustenance, and what between these and the Manchus it became well-nigh impossible to keep on good terms either with the Emperor or with the Manchus. The latter were continually ravaging the northern border and were apparently losing all their former feeling of friendship. This cannot be wondered at, for the king was openly siding with the Chinese.

In the spring of 1636 the king ordered a remeasurement of all the arable land in the three southern provinces. It seems that the people were thriving and the margin of cultivation was broadening so that a remeasurement became necessary for a re-estimate of the revenue. At the same time he despatched two envoys to the Manchu court at Mukden. The Manchus had just begun to style their empire the Ch'ing or "clear." And now for the first time we meet the names of the two great Manchu generals who were destined to play such a prominent part in the invasion of Korea. They were called Yonggoldã and Mabudã. These two men came to the Yalu River and received the king's missive addressed to the son of the Ch'ing Emperor. The two envoys were brought into the Manchu Emperor's presence, where they were ordered to bow, but refused. They were forced to a stooping position, but resisted, whereupon they were stripped, beaten and driven away.

The Manchus were now fully determined to invade Korea and bring her to her knees once more. In preparation for this the two generals above named were sent to Seoul as envoys, but in reality to spy out the land and learn the roads. The officials almost with one voice urged the king to burn the letters brought by these envoys and to kill the men themselves. To show the extent of the infatuation of the Koreans it is necessary to subjoin a memorial which was presented the king at this time. It said "Since I was born I have never heard of two emperors. How can these wild savages claim imperial power? Once before a rebel (referring

to Kang Hong-rir) came with these robbers and the king was compelled to flee to Kang-wha. If at that time we had only cut off the traitor's head it would have been to our honor and it would have shone like the sun and moon. These Manchu robbers are wolves and tigers. How can we think of casting off our allegiance to China? All our troubles have arisen because we did not kill Gen. Kang. This news about the Manchus rends my heart, for, though we live in a distant corner of the world, we have manners. From King T'á-jo's time till now we have been loyal to the Ming power. Now that the northern savages are growing strong and we, through fear, are compelled to follow them, we may for a time escape harm, but in the end the world will scorn us. It was a mistake for the government to give those envoys a polite reception, and now the officials sit still while the king is being insulted by outsiders. Our situation is not only dangerous, it is pitiable. Here we sit and do nothing to prevent the enemy entering our territory. I see what the Manchus want. They know we are weak, and they want to hold us in their hand and make a boast of us. If they want to play at empire why do they not do it among themselves and not come to us with it? They do it so as to be able to say that they have Korea in their train. Now let us be men and cut off these envoys' heads and put them in a box along with their insulting letter and send the whole back to their so-called emperor. If the king does not like my advice let him cut off my head and send it. I cannot live to see and hear the insults of these savages. The people of the northern provinces grind their teeth at them and swear that they cannot live with them. Today must decide the continued existence or the destruction of this kingdom. The king should send out a proclamation far and wide for the people to flock to the support of the royal banners. Then would we all rejoice to die, if need be, for our country." This speech is probably an exact expression of the feeling of the vast majority of the officials and people at that time, but most of them had the good sense to keep still, for such talk was sure to bring swift retribution. It is evident the king thought so, for he answered this warm appeal by saying, "You have spoken very well but it is a little premature for us to go to cutting

off the heads of envoys from a neighboring power ; we will consider the matter however."

The Manchu envoys had with them some Mongol soldiers to prove to the Koreans that the Mongols had actually surrendered to the Manchu power. The envoys asked that these be treated well, but the king had them treated as slaves. The object of the embassy was nominally to attend the funeral of the king's grandmother, but the king deceived them by sending them to an enclosure in the place where a screen was closely drawn around. The envoys supposed this was the obsequies and began their genuflections, but a violent gust of wind blew the screens over and they saw that they had been duped. They immediately were seized with fear lest they be foully dealt with and rushing out they mounted their steeds and fled by way of the South Gate. The boys pelted them with stones as they passed. The people knew that this was a serious matter and messenger after messenger was sent after the fleeing envoys pleading with them to come back, but of course without avail.

The Prime Minister told the king that war was now inevitable and that it was necessary to call the people to arms at once. The king consented and the proclamation went forth saying, "Ten years ago we made a treaty with these Manchus, but their nature is so bad and they are so insulting that we never before were so ashamed. From the king, down to the lowest subject all must unite in wiping out this disgrace. They now claim to be an empire and that we are their vassal. Such insolence cannot be borne. It may mean the overthrow of our kingdom but we could do no less than drive the envoys away. All the people saw them go. Of course it means immediate war and all the people must now come up to their responsibilities and swear to be avenged on the Manchus even at the cost of life itself."

The Manchu envoys delayed on Korean soil long enough to secure a copy of the proclamation and, armed with this, they crossed the border and made their way to the Manchu headquarters.

In Seoul there were various counsels. One side argued that the palace at Kang-wha should be burned so that the king's mind might not turn toward that as an asylum. Others said

that the king should go to P'yung-yang and lead the army in person. We are told that there were many omens of impending danger at this time. They are of course fictitious, but they show the bent of the Korean mind. They say that at one place large stones moved from place to place of their own accord. In another place ducks fought on the water and killed each other. In another place a great flock of storks congregated in one place and made a "camp." Outside the South Gate there was a great fight among the frogs. In the south, toads came out and hopped about in mid-winter. A pond in the palace became red like blood. In summer the river rose so high that it lapped the foundations of the East Gate. At twenty-seven different places in Seoul the land rose and fell. Such are some of the popular superstitions.

The Chinese general in charge of troops on Ka-do Island sent word to the Emperor that Korea had broken with the Manchus, whereupon the Emperor sent a letter congratulating the king and praising his boldness. The Chinese envoy further said, "I came to bring the letter of praise from the Emperor but at the same time he recognises the great danger in which you are and he grants permission for you to conclude a peace with them if you so wish." But the king had decided on the arbitrament of war and this pointed hint was not taken.

The king had now collected an army in P'yŭng-yang and he gave each soldier a present of cotton cloth. The whole number of the army is not given, but we are told that there were 10,234 skillful archers and 700 musketeers. It seems that the review did not satisfy all, for one of the leading officials said, "If we take this final step and go to war we shall all perish, so it might be well to send an envoy and try to patch up matters with them." To this another replied hotly, "All the people are bent on war and are determined to rid themselves of these savages. You are a traitor to your country to talk of sending an envoy. You are insulting the king. You are over-riding the will of the great majority." But the other answered calmly, "We have no army that can stand before them an hour and some fine morning we shall all be found dead in bed. There is no place to take the ancestral tablets, so my advice is to send generals to P'yŭng-yang and have

soldiers well drilled, and at the same time send an envoy to the Manchus to see how they talk. It may be that things may be so arranged that we can go along quietly as before. At any rate it will give us time to prepare. If worse comes to worst and we have to defend the Yalu we will do our best, but it is evident that if they once cross we will necessarily become supplicants." This was too good logic to be withstood and yet it was worse than nothing, for it was either just too strong or just too weak, and it threw the whole court into a fatal uncertainty.

In the tenth moon the Manchu general Mabudā, appeared on the west bank of the Yalu and sent word to the prefect of Eui-ju saying, "On the twenty-sixth of the next moon our armies are to move on Korea, but if within that time you send an envoy we will desist, even though it be at the last moment." Gen. Kim Nyu told the king this and urged that the envoy be sent, but only an interpreter was sent with a letter to the Manchu chief. When the Manchus saw this man they said "Go back and tell the king that if he does not send his son and the Prime Minister and another high official to perform the treaty ceremony before the twenty fifth of the next moon, our armies will instantly be put in motion." Yonggoldā brought out the copy of the proclamation he had brought with him from Korea and said, "Look at this. It cannot be said that it was we who broke the treaty first." A letter was given the messenger for the king in which was written, "They say you are building many forts. Is it to block my way to your capital? They say you are building a palace on Kang-wha to find refuge in. When I have taken your eight provinces will Kang-wha be of any use to you? Can your councillors overcome me with a writing-brush?"

When this ominous letter reached Seoul the king and the highest of the officials wanted to make terms with the Manchus at once, but they were opposed stoutly by the whole mass of the lesser officials. At last however a man was dispatched to convey the acceptance by Korea of the Manchu terms; but the fatal day had passed, and when the messenger met the Manchus advancing upon Eui-ju, he was seized. As war was now beyond peradventure Generals Kim Nyu and Kim Cha-jūm advised that the prefectural towns along the route that the



Manchus would come be moved back from the main road. This was ordered and the prefectures of Eui-ju, P'yŏng-yang and Whang-ju were moved from ten to a hundred *li* back. All the towns along the way were deserted by their inhabitants.

Gen. Kim Cha-jŏm forced the people at the point of the sword to rebuild the fortress at Chŏng-bang Mountain, but he did not attempt to guard the Yalu, for he was possessed by the the infatuation that the Manchus would not come after all. There was a line of fire-signal mountains from Eui-ju all the way to Seoul but he ordered the fires to be lighted only as far as his quarters, in case of war, as it would cause great consternation in the capital. His criminal incredulity and carelessness were so great that when in the twelfth moon the double fires gleamed forth along the line from the north telling of the approach of an invading army, he still averred that it was nothing more nor less than the envoy heralding his return. He sent no messages nor warnings to Seoul. He sent a messenger north to discover where the Manchus were. This man came running back and announced that the north was full of them. Still the general would not believe it and wanted to kill the man for deceiving him. The report was however confirmed by so many eye-witnesses that he was at last compelled to believe it and sent word to Seoul that the Manchus had come. On the twelfth a letter from the prefect of Eui-ju announced in Seoul that the Manchus had crossed the river 140,000 strong. The next day a letter from the tardy Kim announced that the Manchus had already traversed the province of P'yŏng-an. This news was like a thunder-bolt from a clear sky to the people of the capital. They were thrown into a panic and are described as having resembled boiling water. The roads were choked with fugitives from the city. The king said, "Liberate all the captives and prisoners and grant an amnesty to all who have been banished." All prefects who had not gone to their posts were sent forthwith. The king desired to start at once for Kang-wha, and he appointed Kim Kyŏng-jeung to have military control there with Yi Min-gu as second. An aged Minister Ynn Pang together with Kim Sang-yong took the ancestral tablets and went ahead to that island. Then followed the Queen and the Princes.

Finally the king appointed Sin Keui-wŭn to guard the capital.

On the fourteenth the Manchu army entered Whang-hŏ Province and almost immediately the news came that they had arrived at Chang-dan only 120 *li* from Seoul. There they caught the prefect, cut off his hair, dressed him in Manchu clothes and forced him to act as guide. At noon the next day the king and the Crown Prince passed out the South Gate on their way to Kang-wha, when suddenly messengers came hurrying up saying that the Manchu horsemen had already arrived at Yang-wha-jin on the river and that the road to Kang-wha was consequently blocked. The king and his immediate followers went up into the pavilion above the gate and conferred together. The native chronicler says that "their faces were white and their voices were like the croaking of country frogs." And well they might be. Chi Yŏ-hŏ said, "They have come down from the border in five days and must be very tired. I will take 500 men and go out and hold them in check until the king can get to Kang-wha." But Ch'oe Myŭng-gil said, "We must decide immediately, for the enemy is at our very doors. We cannot fight them, but I will go out the gate and parley with them and meantime the king can escape to Nani-han." To this the king eagerly assented and Ch'oe took ten cattle and ten tubs of wine and went out to meet the enemy. All the gates on the south side of Seoul were closed and the king and his suite started for the East Gate. The crown prince's groom ran away and the prince was compelled to hold the bridle himself. The people crowded around the royal party so closely that it was almost impossible to move, but finally the gate was passed and the party hurried forward. At seven o'clock that night the royal cavalcade entered the welcome gate of Nani-han. So rapid had been the pace that only six men in the king's retinue remained until they arrived at their destination. The rest arrived some time before midnight. They all urged the king to start at day light and reach Kang-wha by a circuitous route. This was determined upon, but a storm of sleet and rain came on, which rendered the roads so slippery that the king was compelled to dismount and walk. It soon became evident that this would not do. The king was very cold and the progress was hopelessly slow. So they placed

him in a litter hastily extemporised and brought him back to the fortress. It turned out that this was fortunate, for the Manchus had guarded every approach to Kang-wha so carefully that the king never would have been able to get through. Gen. Ch'oe, who had gone to parley with the enemy, went beyond the Peking Pass and met Gen. Mabudā and said, "We made a treaty with you some time since, but now you come down upon us with this great array. How is this?" The Manchu answered, "It is not we who have broken the treaty but you, and we have come to learn from the king the reason of it." Gen. Ch'oe replied, "Well, you cannot see him. He has gone to the fortress of Nam-han."

Together they entered Seoul and there the Manchu general had Gen. Ch'oe send a letter to the king as follows, "The Manchu general has come to make a treaty with us, but he says we are all afraid of him and that even the king has fled. He says that if the king wants to make peace he must send his son and the prime minister together with the man who advised the king to break the treaty. They demand an immediate answer." That night no answer came and Mabudā charged Gen. Ch'oe with having deceived him and wanted to kill him on the spot, but the rest dissuaded him saying "Let us go to Nam-han ourselves." They made Gen. Ch'oe act as guide and soon they stood before that renowned fortress. Gen. Ch'oe went ahead and entered alone. The king seized his hand and said, "You are come to save us." But the general said "The Manchu general was exceedingly angry because you did not answer my letter last night, so he has now come with a third of his whole force. In order to pacify him we cannot but comply with his three conditions." The king replied, "You are deceived by him. Do you think he has come all this way to be satisfied so easily as that?"

## Chapter VII.

Manchu camps . . . the garrison of Nam-han . . . a trick . . . divided counsels . . . the king determines to fight it out . . . Koreans eager to fight . . . the garrison put on half rations . . . terrible cold . . . message to the provinces . . . successful sallies . . . the king's kindness . . . the

Manchu fence . . . the gift refused . . . help from the outside . . . unsuccessful venture . . . plenty and want . . . imperial edict . . . the answer . . . a night attack . . . relief party defeated . . . other attempts to relieve the king . . . a cowardly general . . . a clever trick . . . Korean defeat . . . mutual recriminations . . . a ghastly trick . . . desperate straits . . . correspondence . . . a starving garrison . . . a heroic answer . . . king wants to surrender . . . Manchu demands . . . fighting continued.

The Manchu army encamped along the southern side of the city from Mo-wha-gwan to the South Gate and out side the East Gate, and the air resounded with the sound of music and drums. At first the soldiers committed no excesses beyond the theft of a few cattle and an occasional woman, but now that it was learned that the king had run away to Nam-han the license became unbounded and men and women were killed in large numbers. The royal treasure houses were looted and nothing was too sacred to be dragged about the streets. That same night a band of the Manchus completely encircled Nam-han, which must be well-nigh ten miles around.

The king set a strong guard all about the wall, appointing Gen. Sin Kyōng-jin to guard the East Gate, Gen. Ku Kweng the South Gate, Gen. Yi Sō the North Gate and Gen. Yi Si-bāk the West Gate. Generals Wūn Tu-p'yo, Ku In-hu, Han Whe-il and Pak Whan went all about the wall with strong bodies of troops, to prevent the entrance of any scaling party. The whole number of troops in the fortress was about 12,000. Gen. Nam An-gap held the important position of Commissariat Chief. The king's retinue and court consisted of 200 officials, 200 of his relatives, 100 clerks, and 300 servants of different degrees. All these received their salary in rice. Officials of the first and second grades were allowed to have three servants and two horses, those of the third, fourth and fifth grades could have two servants and one horse, while those below these could have but one servant and one horse. The commander-in-chief was Gen. Kim Nyu. His advice to the king was to send the crown prince and the prime minister at once and make the best terms possible.





